(g) The learning of exceptionally well-behaved children; 614
(h) The learning of exceptionally naughty children; 827
(i) Disposition to steal;
(j) Uncontrollable sexual desires;
(k) Sudden death, that is, members of certain unnamed families are less apt than others to die of disease or old age;
(l) Death by drowning. One informant, in whose family this is a tendency, has twice been thrown into the water and barely escaped. He fully expects to meet his fate in this manner;
(m) Insanity (not a common malady); [58]
(n) Dribbling at the mouth with increasing age;
(o) Liability to contract the skin disease known as *tinea*. With regard to the transmission of this disease the surprising information was received that if a relative of a sufferer should drink from the same bucket or use the same spoon as the patient, he is likely to contract the disease, whereas another person can use them with impunity. This statement may be based on a knowledge of germs learnt from the white man, and warped by a belief in inheritable tendencies, although it is amazing that the theory of germs could have reached the elderly Bella Coola. Possibly this statement is a relic of an old belief in the transmissibility of disease through contact, but it is more reasonable to ascribe it to white influence.

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In a later chapter an account is given of certain occupational abilities, including that of carpentry, which must be confirmed and validated by presents. The above are quite different; they are either present or absent without any action on the part of the individual.

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The Village Community

The village community referred to in the preceding section consists, fundamentally, of the descendants, traced in the patrilineal line, of the reputed first settlers to occupy a site. Since a Bella Coola always describes himself as a native of such-and-such a town, it follows that the village community

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least caught fire, his goods were destroyed, and he, himself, barely escaped. The Bella Coola regard coincidences of this kind as confirmation of their beliefs.

As in the last instance, death does not always follow the hearing or seeing of an omen; it may simply presage some calamity. It is dangerous for a person to be addressed by a dog, although it is well known that dogs understand human speech and can talk if they desire. At the time of the writer's visit, it was a matter of general knowledge that a dog had spoken to a middle-aged Bella Coola woman a few years earlier. The animal was shot immediately, and the woman never revealed what it had said, but in spite of these precautions she became insane and has never fully recovered.

The worst omen, *Tsyalemyi*, your Kimsquit, who figures so prominently in Bella Coola mythology, is another death omen. In early times, all who passed his station used to call out to him, and it was thought that those whom he failed to answer would die within a year. In that case, the voice was welcome, but the speech of an owl is still regarded with dread. If one of these birds utters the name of a dead person, the individual hearing it will soon die.

Besides these well-recognized omens, the Bella Coola believe that any peculiar visitation or hallucination is a probable precursor of disaster. In many cases these fears are unjustified, but there are always sufficient accidents and misfortunes to corroborate their belief. An old Kimsquit man told of the manner in which his son had once come rushing into the house saying that he had seen a strange, black-faced creature. His father feared that it might have been *Tsoiaxuas*.—

"Perhaps it was," continued the old man, "for my boy soon died."

Irrespective of the actual cause of death, about which the father is uncertain, he is convinced that he knew of its coming by his son's omen-apparition.